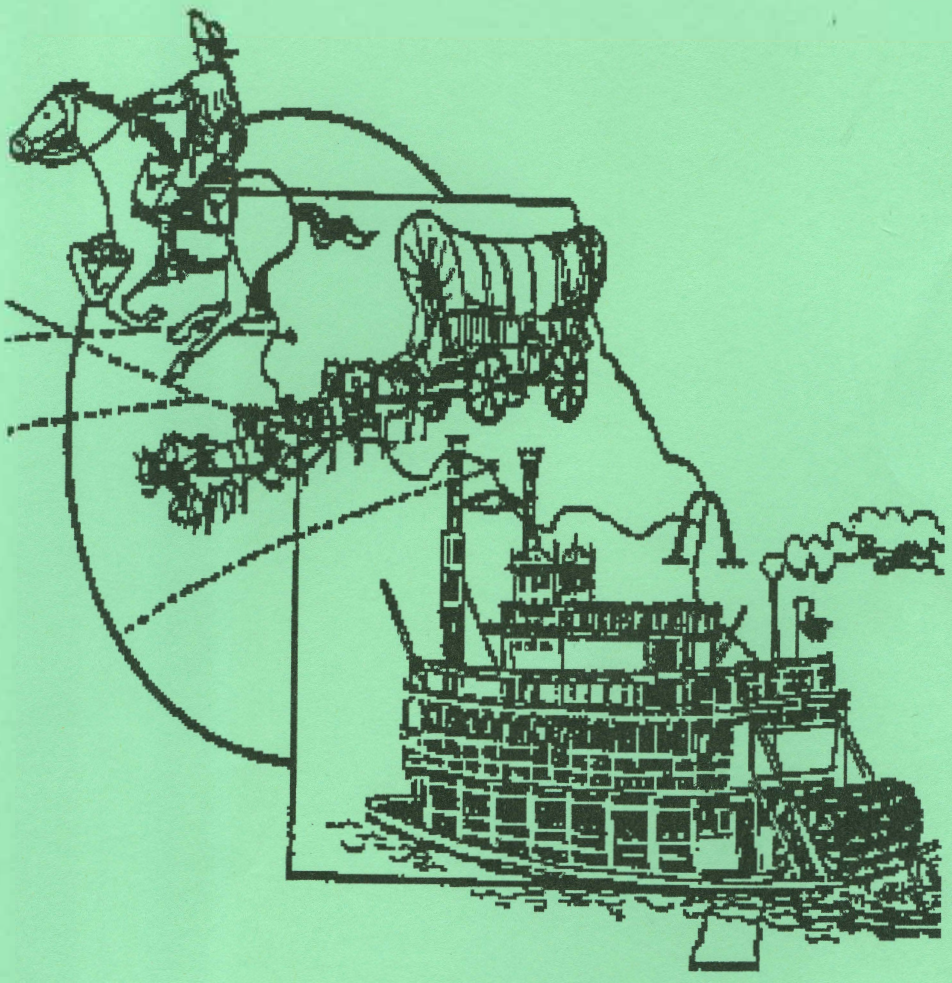

Toward The Setting Sun

2nd Series, Vol. 2, No. 1 Fall, 2003

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

Second Series

Volume 2, Number 1 *Fall, 2003*

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INTRODUCTION

Welcome to the second year of "Toward the Setting Sun," at least in its present incarnation. We began publishing again last year, after a 13-year hiatus. Our goal is to record and share our Methodist heritage, in as many different ways as we can. We want to offer up our past as a model for mission and ministry in the present and future, but our primary goal is to awaken in Missouri Methodists a renewed awareness of, and pride in, our heritage as a people of God.

We used the word "Methodist" in the previous paragraph deliberately. Our dream is that this journal would serve as a vehicle for the sharing of our heritage for all the groups that we now refer to as "pan-Methodist." This would include the three bodies that formed the Methodist church in 1939, the Evangelical United Brethren and its predecessor bodies, the African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal bodies, along with Free Methodists, Wesleyan Methodists, Nazarenes, and so on.

In this issue of the journal, we honor the ministry of Jacob Lanius, who began riding a circuit at the age of 17. His Journal and Letters are valuable records of the middle years of the 19th century in our church. We begin with a first-person narrative about Lanius' life. For years, now, the Rev. Cleo Kottwitz has been taking "Jacob" around the state, telling the story of this pioneer preacher. In fact, many children in United Methodist churches in Missouri probably think Cleo *is* Jacob Lanius. We're grateful to Cleo for allowing us to print his "script" as a way of introducing you to Jacob Lanius.

The second article, "Letter to Lanius," contains several letters written to Jacob Lanius. Before copiers, or even carbon paper, a busy circuit rider did not keep copies of the letters he wrote. Lanius, did, however, keep letters he received. These letters are taken from a microfilm version found in the United Methodist Archives at Drew University. In their present form, they were transcribed and edited by the Rev. Theodore H. Woff, and Mrs. Wolff. The same is true of the excerpts from Lanius' *Journal.* The Wolffs worked long and hard at this task, and we will always be grateful for their labors.

In "Historical Notes of Interest," we list some important bicentennial and sesquicentennial dates coming up. We would welcome additions to this list for future issues. Beyond that, we need to begin thinking, as an Historical Society, and as an Annual Conference, of meaningful ways to celebrate some of this markers in our history.

We always welcome your letters, suggestions, and offers to write for the *Journal.*

John O. Gooch, Editor

JACOB LANIUS

Cleo D. Kottwitz

Many Missourians think that Cleo Kottwitz is Jacob Lanius. During a sabbatical leave in the early 1980s, Cleo developed this first-person narrative of Lanius' life, which he has presented to dozens of United Methodist churches – and other settings – across Missouri. He graciously agreed to share his script for that presentation with us for this issue of TOWARD THE SETTING SUN.

I was born in Virginia on the 9th day of January, 1814. I was named after my grandfather, Jacob Lanius, who was of German origins. Altogether my parents had 11 children, and I was the oldest; but only 6 of us lived beyond infancy. While I was still quite small, we moved West; and we ended up in Potosi, Missouri. My father was a saddler, so I grew up helping in the shop, working with saddles and bridles and harness. As it turned out, that was good training for my later years on the circuit.

My parents didn't have much religion; at least, they didn't talk about it, and they didn't attend preaching services. But my mother did teach me to pray. Do you folks still teach children that simple little prayer she taught me: "Now I lay me down to sleep. I pray the Lord my soul to keep?" You do? That's amazing! I remember I tried to keep my praying a secret so nobody would know.

I guess I made my first big step forwarding the summer of 1825. I was 11 at the time, and I started attending Sabbath School. I really just went as a spectator. I was curious about what they did and said. But, you know, something amazing happened. Those people acted like they cared about me! And good old Brother Brickey even came calling at our house and invited me to come again. And I did, and they became like a second family to me. Later that summer I was baptized, and I'll always be thankful for the influence of the Sabbath School on my life. I hope you folks don't underestimate the value of the Sabbath School. It's one of the mighty engines for doing the Lord's work.

I'm sure I'll never forget my teen-age years. They were really a struggle for me. That's when I began to feel the call to preach, but I knew I wasn't worthy of such a high calling. Besides, I didn't want to! I had other things I wanted to do. I remember the year I was 17…in 1831, it seemed like a war was going on inside me. I kept hearing this call

to go to the ends of the earth and tell people about God's love, and I kept saying: "Not me! Anybody but me! At times it was so bad I couldn't work or eat.

One day that summer Brother George Bewley from the Bellview Circuit came by and asked me to go to camp meeting with him. And, on the way, much to my disappointment, he insisted I must preach at the camp meeting. He gave me a text and had me practice on the way. When we arrived, he still insisted I must preach…and when I spoke, I was surprised. The Lord gave me words to say, and I felt happy doing it. Next day I consented to preach again; my text was "Wilt thou be made whole?" And I spoke for more than an hour! The Lord came upon the people in power, and may were converted during the camp meeting; and I went home ready to begin preaching!

A few weeks later my Quarterly Conference granted me a license to preach; and when I attended the Annual Conference at Jackson in September, I was accepted on trial in the Missouri Conference, and appointed to travel with Brother Leach on the Bowling Green Circuit. Probably some of you are acquainted with the Bowling Green Circuit; earlier it had been named the Buffalo Circuit.

That was a great year for me…every day was new and different and exciting. The thing I remember best was the great revival we experienced over on Indian Creek. At the beginning of the year, we had only 2-3 class members; but by the end of the year there were 30! The Lord brought amazing change in people's lives; I never saw such reform before, and hardly ever after.

I also remember attending two camp meetings at the end of that year. It was September, 1832, and I was on the way to Annual Conference at Pilot Grove, over in Cooper County. One of the camp meetings was in Montgomery County, on South Creek if I remember correctly; and the other was near Fayette.

Do you folks still have camp meetings? How many camp meetings in this district this past year? You mean you don't have camp meetings any more? My! You don't know what you're missing! Those were great times! They went on a whole week, or sometimes two. People camped out in wagons and tents; sometimes they built cabins. And there was preaching and singing from morning till night. People of all different denominations took part – and preachers too. There were Campbellites and Presbyterians and Methodists – and even Baptists sometimes. The Spirit of God worked in powerful ways to bring

healing and salvation. Sometimes there was crying or shouting. There was always encouragement. And people found forgiveness of sin and new life as part of the family of God.

Every year we looked forward to camp meeting time. Usually in July and August we had camp meetings; sometimes even into September, depending on the date of Annual Conference. Often circuit riders would start for Annual Conference 2 weeks or a month early, and on the way they would help with camp meetings. Annual Conference itself usually included a camp meeting. That year at Pilot Grove, I remember there were 30 people converted at the Annual Conference camp meeting.

I was appointed for my second year on trial to the St. Charles Circuit, to ride with Brother Jerome C. Berryman. He was one of the holiest men I ever knew. During that winter of 1832 – 1833, there was a terrible outbreak of cholera. Over 100 people died in St. Charles alone. But with the coming of summer we were greatly blessed. We had three camp meetings on our circuit alone! The one I remember best was not far from here – just south of Danville on the Loutre River. We really had a happy time there! About 50 people embraced religion, and quite a few became members of the class at Danville. A couple of years later they organized the Danville Female Academy for Methodist girls.

Elder Monroe (*Ed. – Andrew Monroe)* gave a lot of leadership to the Academy in the early years, and it became one of the finest schools in the area. It's too bad the Annual Conference never made it an official Conference institution. But even so, I understand one of the buildings they erected in the 1850s is still standing, and it's right on I-70 near the Danville exit.

But to get back to my story. After camp meeting, I went to Annual Conference and, that year, after passing the examination, I was ordained deacon and appointed to the Paris Circuit. At age 19, that was my first year on my own, and it proved to be a memorable year.

I arrived on the circuit on October 8, and the first night I stayed at the Boggs house. Mrs. Boggs was very sick, but they welcomed me anyhow; and so I was continually welcomed day after day in home after home. Once I was asked where I lived, and I answered: "I have no dwelling place, but I am now traveling in the county of Monroe." Altogether I had 20 regular preaching sites – mostly in the homes of Methodist

families, people who wanted to hear God's word and would invite their neighbors to come and hear also. There were the Ransdalls and Sparks and Maupins, the school house on Deer Creek and another one at Florida, and the court house at Pris. There were the Whittenburgs and Buckharts and Bryans and a dozen others.

One of the things I remember best was the spirit of cooperation among the churches. We didn't agree on everything, but we worked together anyhow. During one week in January, 1834, in addition to my regular Methodist services, I preached for a Campbellite congregation and Cumberland Presbyterian; I spent the night with a Presbyterian family, and I attended a Baptist prayer meeting. In addition, there was an openness between the different races that I appreciated. There were often black folks in the congregations, and I was pleased to baptize them and welcome them into the church of Jesus Christ the same as whites. During that year, I became aware that nothing was being done for the salvation of slaves; and I determined that I would make an effort on their behalf, for I was called to save souls regardless of the color of skin.

Our Second Quarterly Meeting was one I'll always remember. We started on Saturday morning with preaching as usual; but by 3:00, the time of the conference, Elder Monroe had still not arrived. So, three weeks after by 20th birthday, I was compelled to lead a quarterly conference for the first time in my life.

Another thing that meant so much to me about being a circuit rider was the freedom we had to respond to the needs we discovered. For example, one morning as I traveled through the Lick Creek neighborhood, I learned they had little or no preaching and very few who professed religion. So I arranged to preach at the school at noon, and when the time came, it was filled to overflowing. So I added Lick Creek to my circuit, and returned there every month on a regular schedule.

Are you Methodists still expanding like that today? I'd be interested to know
how many new preaching places you opened up last year
how many new classes you started
and what other new ministries you have developed.

After all, Father Wesley claimed the "whole world as his parish," and I believe we need to be always on the move, taking the message and ministry of Christ to every part of God's world, and every aspect of human life.

That year Annual Conference met near Potosi, so as soon as our circuit camp meeting was over, I went directly home. My mother had died back in January, and I wanted some extra time with my brothers and sisters and father. I was appointed for the next year to the Richmond Circuit in the western part of the state. A year later, when Annual Conference met at Arrow Rock, Bishop Roberts presided, and I was ordained Elder. Undoubtedly he was one of the finest bishops ever to serve in our state. While I was at conference, I received word of my father's death, so I was allowed to leave early to go to my family. Bishop Roberts was very considerate and appointed me to the Meramec Circuit, a small circuit near Potosi, so I could look after my family affairs. Fortunately, our uncle, Benjamin Davidson, accepted the position as guardian for the younger children, which was a great blessing both for them and for me.

So by February, 1836, I was back to full time at riding. Brother Henry of the Bellview Circuit and I decided to combine our circuits. He had too much to do, and I didn't have enough, and it worked out well for both of us. Nowadays I understand you call such an arrangement a cooperative parish.

The next 2 years I was appointed to the Bellview Circuit. We had a great time there. The first year I preached 245times and took in 201 members. The 2nd year, a young man on trial worked with me, and I arranged with the Presiding Elder to take the winter quarter for a time of studies – nowadays, you might call it a sabbatical.

Then, at Annual Conference in 1838, even though I was too sick to attend, at the age of 24 I was appointed Presiding Elder of the Springfield District. I felt very humble and unqualified for such an important responsibility. The district covered the whole southwest quarter of the state, from Waynesville to Versailles to Clinton to Sarcoxie to Springfield and back to Waynesville. We even had missionary work with the Indians on the western border of the state, and I came to have a great love for those people. There was still a lot of wild country in those days. More than one cabin had bear and panther skins stretched out to dry. One day, when I was returning to Waynesville, someone fired a rifle at me. I suppose they wanted to rob me, but I didn't wait to see. I urged my horse forward and we cantered the rest of the way to the town.

After the 3rd quarterly meetings were complete, I went home to Potosi and, on July 23, 1839, I was married to Nancy Tong. She was a fine Christian young woman

from Fredericktown. That year at Annual Conference, I was appointed Presiding Elder of the Cape Girardeau District, and I served there for two years.

Then, in October, 1841, our second baby was due, and I did not attend Annual Conference. Much to my surprise, I was appointed to the Palmyra Station. That was the most difficult move ever. We had to sell nearly all our household furnishings, and in late November, with one child of 16 months and another only 4 weeks, we traveled 2 weeks by horse and carriage from Fredericktown to Palmyra. Fortunately, my brother-in-law went with us and we arrived safely.

The next September, a few days after Annual Conference, our precious little William Henry died at the age of 11 months, and we buried him there at Palmyra.

My final appointments were again as Presiding Elder, on the Fayette District. At the Annual Conference of 1851 I was elected on the first ballot as delegate to the General Conference, but a few days later, at our home in Glasgow, I became very sick and died at the age of 37.

There is much more which could be told, of course, but already I fear I've kept you too long. Obviously my chief interest was preaching God's word, so souls might be saved and people might enjoy new life through Christ. But I am pleased to say that, even then, when we were just establishing our Methodist circuits in Missouri, we were already reaching out in mission to the world around us. We strongly supported missionary work among the Indians, particularly among the Shawnees near Kansas City. There was also growing concern and action against slavery. We took a strong stand against alcohol abuse, and we were leaders in the field of education.

And so, in the spirit of Christ's love, I challenge you to even greater concern and commitment, that all people might know new life in Christ – and that scriptural holiness might be spread across the land in every possible means of mission outreach. May God bless you richly in faithful service of the Lord Jesus.

LETTERS TO LANIUS

In the days before copy machines – or even carbon paper – it was difficult to keep copies of letters that one wrote. They had to be copied out by hand after they were written. Busy people, including Methodist circuit riders, did not have the time and luxury of copying their letters. Jacob Lanius saved letters that were written *to* him, and they were somehow preserved in the National Methodist Archives.

In 1972-1973 the Rev. Theodore Wolff and his wife "deciphered" (as Rev. Wolff said) the handwriting in these 150 year old letters (also preserved on microfilm) and typed copies. These copies are in the Conference Archives at Smiley Memorial Library, Central Methodist College. A long-term project to prepare a critical copy of the letters, with explanatory notes, is underway. The letters presented here are the first step in that long-term project.

This first letter actually seems to be from Lanius himself. It was written to Andrew Monroe on February 23, 1833. Monroe was living in Danville (Montgomery County) at that time, and serving as Presiding Elder (now District Superintendent) of the St. Louis District. The letter is dated 1833, and written from Richmond. In 1833-34, Lanius was on the Paris Circuit, and it was not until 1834-35 that he was assigned to Richmond. So the dates are confusing. However, the content of the letter is more than clear.

Rev. & very dear Bro.

I have taken my seat in order to execute a previous determination of writing you a succinct epistle which I formed after due deliberation and serious consideration. I hope so as you will not consider it the offspring of an eccentric mind replete with self-importance and egotism, or of a cranium which is the depository of Pharisaical desires, but of a soul which is disposed to extract sweet from every flower, to obey the counsels of superiors, and arrive at that degree of knowledge which will enable it to bring forth things new and old from the treasury (its treasury), to advance and defend truth and to bring the sons of men to an experimental acquaintance with God and Christ.

I trust you will condescend (for it can be demonstrated) to give it at least a cursory or superficial perusal, notwithstanding the meanness of its original and the unimportance of its contents. Let my desire to be useful and my thirst for knowledge serve as a sufficient apology for interrupting your honor at this time.

I thank that Providence which numbers the very hairs of our heads that I am in the possession of most excellent health and (what is of still more importance) of "Peace with God through our Lord Jesus Christ" though the influenza has stalked abroad in Upper Missouri, and hurried some to their tombs.

We have a number of sects and almost an infinite variety of issues on Richmond Circuit. The Baptist Church numbers about 500, but its influence does not extend far beyond its own fraternity in consequence of the corrupt and degenerate state in which it now exists.

I assure you, Sir, it needs reformation almost as bad as the Catholic Church did from the 9th to 16th centuries. The Cumberland Presbyterians number about 140 and are very unpopular from some cause or other – perhaps in consequence of the course pursued by some of their champions and oracles. The old Presbyterians number about40. They have but one preacher & are doing but little. The Campbellites have made some vigorous efforts to establish their heterogenious & heretoclitical and heterodoxical *.....but all of them have failed.

(Wolff reports that this was a difficult passage to read, because of strikeovers, but feels these words are accurate. His comment is that Lanius was trying to show off his learning!)*

Thanks to the God of Methodism, there are on this circuit about 2 or 3 preachers and a number of exhorters. I am sorry to say that the Methodists are not as popular as they ought to be everywhere (as you are aware) owing to the imprudent conduct of some of our preachers, but, Sir, I assure you, I feel disposed to do all I can in order to elevate its character and extend its influence.

My previous efforts have not proved as successful as was desireable. I have not added more than 20 to the church, but during the last round I met with considerable encouragement at some of the appointments – at one

place every non-professor in the little congregation came forward to the mourner's bench to receive prayer and one of them appeared to embrace religion. I think on the whole,

Sir, we are prepared to accept the dying words of Mr. Wesley, "The best of all is, the Lord is with us."

I enjoy more religion in this year than I did last – and I endeavour to manifest more "zeal according to knowledge." Glory to God–sometimes I can scarcely restrain my feeling and keep from crying aloud. I think, Sir, I see the necessity of preaching Christ and him crucified in all his offices and I awfully fear that Christ has been left out of too many of my discourses. OH – if I had preached nothing but Christ, how many souls I might have been instrumental in saving! I will "determine to know nothing but Christ & Him crucified."

Glory to God! Happy if with my latest breath
I may but gasp His name
Preach him to all and cry in death
Behold – behold – the Lamb!

I feel more than ever devoted to the work of the ministry & and the service of the church. I desire to be useful. I ask you, dear Sir, to continue giving me counsel relative to the best method to pursue in order to do good and save souls.

Do not think that I have forgotten the word of advice which you gave me when last I was permitted to see you face to face. I hope, Sir, you will condescend to comply with the above request, for I feel disposed to sit at the feet of Gamaliel & receive lessons of instruction.

I am exceeding anxious to hear from the preachers & circuits of St. Louis District. I will close by begging you to receive my best respects and give my love to all inquiring friends.

I remain, dear Sir, yours in the hands of a holy Gospel.

J. Lanius.

Unfortunately, we don't seem to have any reply from Andrew Monroe to this rambling letter. It would have been interesting to know what an old veteran (for Monroe was already a veteran in 1833, having been admitted on trial in Ohio in 1815 – when Lanius was one year old – and transferred to Missouri in 1824) would have said to a young preacher, eager to prove himself in preaching the gospel.

The following letter, from James M. Jameson, to Lanius, is interesting in terms of what it says both about the growth of the church and the doctrinal struggles that went on between denominations. The letter was written on September 30th, 1833 (?) and is addressed to Lanius at Paris, in Monroe County.

Dear Bro:

Thru much difficulty I arrived at Paris on Saturday the 28th. I will now attempt a detail of the events which transpired since I saw (you). After my respects to you I wish to give you some account of some circumstances on this Circuit and 1st I have to take the liberty of publishing a 2 days meeting at Mr. Ostin's house on Otter Creek. My reason for this is that every exertion is now being made to establish what we believe to (be) damnable heresy in that section, and I am satisfied that now is the time for exertion on our part. There are many who have professed to have been converted since our campmeeting & seeing that they have not joined any other, we think they wish to join us. We had an evidence of this for on yesterday morning I had class meeting in Paris & 2 joined society. I wish likewise to inform you that every exertion is now being made to destroy the influence of Brother Conrad.

I sincerely wish I had time to stay and contradict some most slanderous lies which have been started since camp-meeting. I have given them the lie whenever I have met them & I am now prepared to prove all that he said to be true. (This last sentence apparently refers to something Lanius already knew, probably about what was preached at the campmeeting.)

I wish to inform you that the Cum. Presby. are making false impresssions on the minds of people respecting our doctrines & especially the doctrine of imputed righteousness, they wish to make the impression that our creeds are the same on that doctrine. I think a sermon on that subject would open the minds of the people on the subject. You have nothing to fear, Bro., our doctrines will recommend themselves to the understanding of the people.

I will leave you an account of all the subscribers to the church by which you can see who have paid and who have not. I expect to attend your first Quarterly meeting if nothing prevents. I add no more, so farewell.

Jas. M. Jameson

Lanius was appointed to the Paris Circuit this year, the first year on his own. He had been a "junior preacher" on the Richmond Circuit the previous year. The letter sounds as if Jameson had been the pastor the previous year, and was supplying Lanius with the information one pastor gives another when they "hand over the reins" after conference.

The doctrine of imputed righteousness would, indeed, have been a sticking point between Methodists and Cumberland Presbyterians. To "impute" is to give credit for, so imputed righteousness would be that act of God in which sinners are given credit, as it were, for the righteousness of Christ, which frees us from the guilt of sin. This happens, according to John Wesley, in justification. He added to that an understanding of what he called "imparted righteousness," meaning that God gives to justified sinners from the store of God's abundant grace. This is a part of the work of sanctification. The early circuit riders in Missouri received their theological education from Wesley's *Sermons*, so they would have clear on the distinction between imputed and imparted righteousness. The Cumberland Presbyterians, being good Calvinists, would have combined the effects of imputed and imparted righteousness and made them all part of the same act of God. This is related to the Calvinist emphasis on predestination, irresistible grace, and the perseverance of the saints. For them, the full act of God (justification *and* sanctification) would have happened at the same time. For Wesleyans, justification merely opens the door to Christian living, and the whole process of sanctification begins there.

That kind of careful theological distinction was (and is) important in distinguishing core beliefs of the two denominations. But it was quite a load to put on a 19-year-old preacher to expect him to preach and defend the distinction in his first full appointment!

This third letter was written in December of 1833, dealing with the fact that Andrew Monroe, the Presiding Elder, was in serious financial circumstances and might have to locate in order to pay his debts and support his family. It is an appeal for a "special offering," similar to many that we receive in our churches for various causes yet today. (The more the church changes, the more it stays the same!!!)

To the Brethren of the Methodist Episcopal Church Parris Circuit:

The Brethren in Palmyra Circuit, being made acquainted with the temporal concern of Brother Monroe and finding it impossible for him to continue in the Itinerant connexion unless he is relieved from his present indorsements, we feel it our indispensable duty to do all we can for him. The church will not only sustain a great loss but his family will be left in a destitute situation, shall it ever be said that as great and good man as Brother Monroe after serving the church nearly all his life was subject to undergo what must (here the writing was indecipherable) if he is not relieved. Fourteen hundred dollars will clear him and leave him something to support his family.

Brethren, be liberal. The Lord loves a cheerful giver and he that lendeth to the Lord shall receive four fold in this world and in the world to come life everlasting.

By arrangement it is my duty to call on the members in each circuit through the Preacher in charge. Brother Launeous will please to call the male members of the church in each class to attend a special meeting on that subject and do all he can for Brother Monroe. Please to write me after you have made the effort and let me know what success you meet with!

I have received a letter from Brother Schow (?) in St. Louis station, and the first effort he raised 5 hundred dollars which will be there ful proportion. We will have a meeting on Christmas night & will do all we can.

I am respectfully yours in behalf of the Brethren.

Sam ????

Note that the spelling of the preachers is not much better than the spelling of Captain William Clark, which has become rather well-known to us in recent years.

W.A. Woodard, in his *Annals of Missouri Methodism,* says "Jacob Lanius was appointed to Paris circuit, and of course the revival fires soon began to burn. November 10, 1833, he organized a class of fourteen members in the town of Florida. I could give pages of interesting reading from his diary, but one quotation must suffice: 'August 14, 1834, we commenced our camp meeting. Brothers Monroe, Jamison, and Reynolds attended. On Monday the work began in earnest, and continued thus until the close. Twenty-seven joined and about that number were converted. This closed my year's work on Paris circuit. At every point the Lord has graciously revived his work. At Paris, a lawyer said to me that these revivals had well-nigh ruined his business'." (p. 132)

So the young preacher was receiving strong support from the leadership of the conference. Obviously, the appeals for help for Monroe had worked, and he was present in his role as Presiding Elder. Jameson came back to Paris Circuit for the camp meeting (a practice frowned on today).

The following letter is from Jacob's father, Daniel Lanius, written June 23, 1834. It reminds us that not everything in a circuit rider's life was salvation and church work. Some of it dealt with the very mundane, including hurt feelings in the family.

> I now take up my pen once more to let you know that we are well at this time and hope these few lines may find you in the same state of health. And I would be glad to know the reason you don't write to me and let us no how you are. I wrote you according to your request but have received but one letter from you since your mother's death and I don't know what to think of it. I hope you have not got displeased with me for selling your mare, for you shan't lose anything by her. I have nothing particular to write to you at this time but I am very sorry to here (sp.) that you have a notion of going to preach to the flat head Indians for I would not go for it is a dangerous undertaking. The children wishes to see you very much, say they don't want you to go among the Indians.
>
> It would surprise you to see how well Sary manages the house affairs. She keeps everything in nice order. I have no person but her to keep the house. Neither do I want any person, etc.. We have plenty to eat and drink thanks be to God for it and plenty work to do. Your relations are al well with the exception of your aunt Hetty, she is poorly. Mother is well but very feeble.
>
> I received a letter from Henry Frazer last Friday. Him and his family ware well at that time. He lives at a place called the Arrow Rock. I understand you have a notion of going to see Mr. (????) in Fayette before you come home, I wish you would if it is convenient for you to do so.
>
> Times are very dull here at this time mineral is but 13 dollars per thousand which makes money scarce. Nothing more at this time but remain your affectionate father until death.
>
> Daniel Lanius

Well! Young Jacob got a scolding there! "Sary" is undoubtedly his oldest sister, Sarah. "Mother" surely must be Daniel's mother, Jacob's grandmother. The reference to

the Flat Head Indians is a reminder of the tribes in the Pacific Northwest asking General William Clark in St. Louis for someone to come and give them the white man's book. That story fired the imaginations of many a circuit rider and ultimately led to a mission to the nations of the Northwest. Jacob was apparently no more immune to the call of the west than any other young man of his day. The mineral referred to in the last paragraph is undoubtedly lead, from the mines around Potosi.

The following letter was written by a lay member of the Bowling Green Circuit on October 16, 1845. This was after the southern conferences had voted to form a separate church, based on the Plan of Separation adopted at the General Conference of 1844. The letter shows that feelings were strong in Missouri about the change.

> Mr. Lanius, I have been informed that Joshua Soule has reappointed you to labor on the Bowling green and Auburn Circuits. I do not wish you to make any appointment at my house for I will not receive any preacher from that authority as a Circuit Preacher. I have also been informed that you said that you had never got anything fit to eat at my house. We are poor people and have done the best for the Preachers that we were able to do without the help of a negrow and the first time you preach in Louisiana you may tell (????) we have the same sympathies for the Southern Negrows that we had when you preached your missionary sermon at my house and to tell your hearers it was forty-five cents you collected in ...if you cannot do anything better for me and my family than continually back biting of us I want you to keep your distance....
>
> Send me a receipt for the Western Christian Advocate.
>
> Jarratt Ingram

LANIUS' APPOINTMENTS

The following is a list of the circuits and charges to which Jacob Lanius was appointed. They are as accurate as we have been able to determine them, based on the old copies of *The General Minutes* and Lanius' own *Journal*. Unfortunately, we have not been able to find appointments for 1843 and 1844. If any reader can supply this information, we would be grateful. Remember that, in Lanius' day, conferences were held in the fall, so the date given is for the time the appointment was made. "1831" would be the appointment for the conference year 1831-32

August 20, 1831	Licensed to preach
1831	Bowling Green Circuit, with F. M. Leach
1832	St. Charles Circuit, with Jerome C.Berryman
1833	Ordained by Bishop Soule and assigned to Paris.
1834	Richmond Circuit
1835	Meramec
1836	Bellview
1837	Bellview
1838	Presiding Elder, Springfield District
1839	Presiding Elder, Cape Girardeau District
1840	Presiding Elder, Cape Girardeau District
1841	Palmyra
1842	Palmyra
1843	
1844	
1845	Bowling Green
1846	Presiding Elder, Hannibal District
1847	Presiding Elder, Hannibal District
1848	Presiding Elder, Hannibal District
1849	Presiding Elder, Hannibal District
1850	Presiding Elder, Columbia District, and agent for Howard High School
1851	Presiding Elder, Columbia District.

JACOB LANIUS – EXCERPTS FROM HIS JOURNAL

Lanius' *Journal* is one of the precious primary resources for early Methodism in Missouri. It has been edited, first by Elmer T. Clark in 1918, and then in a condensed version by Theodore H. Wolff. The excerpts presented here show something about the spirit of Lanius as he went about his ministry, and something of the church which he served. All the excerpts are taken from Wolff's typed version of 1963.

The first excerpt is taken from the *Journal* entry for Friday, July 28, 1836. This was the year Lanius was appointed to Bellview. It describes the scene at a camp meeting, and some of the conversions that took place.

" Friday 28th. Commence the Camp Meeting in Copeland's neighborhood, three camps only, and three wagons with tents of cloth. The congregation was good during the whole meeting for this section of country. It was quite amusing to see the people come for twenty miles around about, bell and hobble their horses and turned them out to graze in the forest, and it was quite musical to hear the bells of the horses and oxen all around the encampment. The people and the whole appearance of things were plain and old fashioned, as should always be the case at Camp Meetings. Bro. Henry came in the evening and with the assistance of the Baptist preacher and a colored Methodist preacher from Gasconade Circuit, we were enabled to attend the services of the meeting.

" On Saturday night about 15 mourners came to the altar.

" On Sunday night about the same number, their cries for mercy were hideous and awful beyond description of my pen. During the meeting about five were converted and nine joined the church. I think this meeting has exerted a good influence in favor of Methodism. It is the first ever held by the Methodists anywhere in this section of the country. The meeting closed on Monday morning leaving some of the penitents deeply absorbed in meditation and suffused in tears. My health was bad during the meeting and still worse on Monday night after the meeting at Prior's."

Lanius' summary report of the work on the Bellview Circuit for 1836 – 37 is an astounding record.

" Sept. 13, 1837. Preached 245 times; Received into the church 201; net increase of 109, leaving on the Circuit 434 whites and 51 blacks. This increase does not appear on the

printed minutes because of incorrect returns made to me from some cause or other, by my worthy predecessor, but it is the true increase as appears from my own book of items. The Lord took such good care of the flock that but three, I believe, died during the year. How wonderful is this! Baptized 43 infants, 37 adults. Performed three marriages only. I am happy under the reflection that I leave the Circuit in at least a tolerable good and prosperous condition. The year has been one of the most interesting and happy, as well as prosperous year of my obscure ministry. My hear gave all the glory to God and not to such a poor feeble worm as I am.

"The Missouri Annual Conference commenced its session in the City of St. Louis September 13, 1837. Bishop Soule was in attendance though in very feeble health not able to occupy the pulpit during the session. Nearly all the preachers were present in fine health and cheerful spirits. The session continued nine days incessantly. A spirit of brotherly love prevailed to a considerable extent interrupted only very slightly or by very slight and unimportant events. I am rather afraid that a feeling rather serious is originating in the conference. The preachers of the north and south seem to look upon themselves as distinct or as members of different ecclesiastical bodies. I may be too suspicious in this matter but I think the signs of the times are too ominous of an evil of this kind. To prevent this I think the preachers of the two points ought to be changed and changed frequently. This would prevent local interest and selfish feelings from entering the ministry a thing necessary in order to preserve ministerial peace and harmony, without which the cause of Christ cannot prosper in our hands. "United we stand, divided we fall." How fearfully true is the old National adage. The preachers received their appointments on Friday morning and repaired to their several fields of labor, and resolved to devote the ensuing year to the work of the ministry as if it should be the last. I was reappointed to the Belleview Circuit in company with Rev. George Smith formerly of the Ohio Conference. I feel a fearfully responsibility resting upon me, although I am not in charge of the circuit. I fear and tremble. Lord be my helper and teacher. I reached Potosi on Saturday night with several other brethren."

Lanius gives us another picture of an annual conference, and of some of the trials involved in traveling to and from conference in this entry from October 21st, 1839. He had, the previous year, been Presiding Elder (District Superintendent) of the Springfield District. The latter part of the year, he had been married and then fallen seriously ill.

" Altho not able to attend any of my meetings on Springfield Dist. Yet by the grace and providence of God I succeeded in getting to the annual conference which met according

to appointment in the village of Fayette, Howard County, MO, Oct. 2, 1839. The weather was fair until near the close of the session. Bishop Morris attended and presided for the first time and gave, as far as I am informed, universal satisfaction. He is a man of fine appearance, not very tall but rather corpulent, has a fine head, a pleasant countenance and expressive eyes. He is on the whole one of the most social Bishops that ever attended our Conference. A man of business, so much so that, notwithstanding we had several peculiar items of business to transact, the session closed on Tues. 8th. having occupied but 7 days, whereas it is usual for us to consume about 10 days.

"The great mass of the preachers attended. The past has been a year of considerable affliction with us. Some of the preachers failed to attend from this cause – others recovered just in time and then again others were sick during conference. But so remarkable and gracious has been the Providence of God that not one of our number has fallen! We are all alive – glory to God for sparing the lives of His servants – O that we may employ our added days to His praise and glory. A very good state of feeling existed among the preachers both in and out of doors. The number of Districts was increased to six, four south & 2 north of the Mo. River. The number of Preachers was increased to seventy one which gave the circuits a very good supply of labourers – better than ever in the history of this conference—Several circuits are manned with two preachers –Some of them two men with families. The increase of members was about two thousand. Our Missionary collections amounted to 25 hundred dollars, 14 hundred & 40 dollares being subscribed by the Preachers of the Conference themselves. Owing to the pressure of business, there was no revival of religion during the occasion, save a little one among the colored people in the court house.

"We parted in peace, every man wending his way to his appointment all apparently determined to devote themselves anew to the word of God. On my way home, having to ride two days in the rain, I was revisited by my old and troublesome companion Chills and fever – But by the goodness of God I succeeded in getting home in the night of the 14th instant & and found my dear companion & friends all in very good health – O how thankful I felt & feel yet and hope ever to feel. Since my return I have been exempt from Paroxysms of intermittent fever and on yesterday (Sunday) I was enabled to preach in the church of Fredericktown and in the afternoon to attend class. My heart was comforted during the day, as also the heart of my companion and many others. My appointment this year is to Cape Girardeau District...This is an awfull responsible station, but by the grace of God I am determined to do the best I can. O how I long for a revival all thro' the south eastern part of Missouri. For that I am resolved to live, pray and labour. God is with me, I feel, I know – O he

has been so good and gracious to me of late that I know not where to begin His praise – 'Glory to God in the highest, Peace and good will towards men.' Amen."

HISTORICAL NOTES

Loutre Island Methodist Episcopal Church

The hill upon which the Loutre Island Church was built is located in Bridgeport Township in the southwestern part of Warren County about two miles north of the Missouri River and overlooks the vast fertile acres of Loutre Island.

Loutre Island was first heard of (by Europeans) in the 17th century when some French trappers came up the Missouri River and discovered the island and named it L'Outre, a French word for "otter." The hill and the surrounding territory were once a part of the hunting grounds of the Missouri Indians and abounded in elk, deer, bear, and other wild game about which the narrators of Indian history say many savage wars were fought.

The rugged pioneers had little time for procuring more than the necessities of life, but in 1815-16 they provided a school for the children in the blockhouse, Fort Clemison, for 2 to 4 months in the late summer and early fall. Comfort was unthought of. Children sat on split logs for seats while learning to read and spell. The New Testament was used as the text book.

Thinking of their spiritual defense, they would meet in their cabins in groups for worship by Scripture reading and prayer.

Singing schools and camp meetings were held and out of these gatherings came the organization of a church. Records indicate that as early as 1836 there was an organized class, known as the Loutre Island M. E. Church, with Andrew Monroe, who lived in Danville, as the presiding elder.

On April 13, 1841, the deed to the tract of land upon which this church now stands, was made. It has been said that in the cornerstone of this building were placed a document of agreement and the names of the seven stewards, a Bible, and a ten-dollar gold piece. The brick for the building was processed on the church grounds by slaves of Mr. Talbot. With the help of slaves and a Mr. Austin, the contractor, the bricks were laid for the walls of the church. Rev. William Patton preached the first sermon in the new church.

In November, 1844, the Sunday School was closed on account of the sickly season.

After this, records until 1873 were not available. In 1874 several members were suspended because of disorderly conduct. By 1898, time and the community had changed. Many had died and had been laid to rest in the cemetery nearby. Floods had terrorized the people and many had moved to higher ground. The few remaining members were unable to give the support demanded, and the church closed.

In 1906 a few people decided to clean up the property which had become unsightly. A cemetery association was formed, and meetings were held once a year. In 1911, the Loutre Island Cemetery Association bought the property from the Methodist Episcopal Conference. Since then the church and the cemetery have been kept in excellent condition. A service and a business meeting are held once a year. Also there may be services for a funeral or other special purpose.

Source: Mrs. Maggie V. Lavender to the Warren County Historical Society (no date). Copy found in the Conference Archives at Central Methodist College, Fayette.

Forgotten Chapter in Black History

On Thursday, November 6, an almost-forgotten chapter in black history and the Methodist Episcopal Church was commemorated in Lexington. In 2001, Charles and Peggy Sands, of Lexington, responded to a request from the National Park Service to help find records and artifacts relating to the Underground Railroad. You will recall that the Underground Railroad was a series of routes to freedom taken by escaped slaves. The Sands did not find any evidence of the "Railroad" in Lexington, but did run across records of the first school for former slaves in the city. It was started in September of 1867, and was held in the basement of the German Methodist Episcopal Church. The school met for four months during the year, and was open to a maximum of 40 students, grades 1-4. Mrs. Elizabeth Randle, and two other white women were the first teachers.

On November 6, descendants of Mrs. Randle, and other citizens and guests gathered for the unveiling of two historical markers commemorating the school, and the German Methodist Church. Speakers for the event included Charles Sands, Dr. Ron Page, Pastor of the United Methodist Church in Lexington, and Dr. John Gooch. Joy Dodson

and John Finley, representing the Archival Collection at Central Methodist College, and the Missouri Methodist Historical Society, were also present at the event.

Source: Charles Sands

Important Anniversary Dates in Missouri Methodist History

2004 Bicentennial of the departure of the Lewis and Clark Expedition from St. Charles

Sesquicentennial of Central College (now Central Methodist College)

2005 Bicentennial of Joseph Oglesby's exploration of Methodist prospects in Missouri

2006 Bicentennial of the appointment of John Travis to the first circuit in Missouri

Bicentennial of the return of Lewis and Clark

2007 Bicentennial of the first camp meeting in Missouri, led by John Travis, James Gunn, and William McKendree. This was probably also the site of the first communion service in Missouri (by Methodists)

2008 William McKendree's first visits to Missouri as a Methodist bishop

2011 Bicentennial of the New Madrid earthquake

2016 Bicentennial of the formation of the Missouri Conference

Notes from the Missouri United Methodist Archives at Central Methodist College

Records have recently been cataloged from the Armstrong United Methodist Church that closed in 2002.

We also received the records from the Blackwater United Methodist Church via D.S. Rev. Richard Curry. Blackwater UMC closed in 2003.

We received an exciting offer from the Family History Center in Independence in September. They had received a gift of family records and found the record books for the Daugherty and Pitts Chapel churches. The records date back to 1914.

Basin Knob Church records were brought to the archives this spring. These records date back to 1891!

The database of ministers for the Methodist churches in Missouri is available for searching, via the Internet. The address is http://www.cmc.edu/library/metharchive/meth_directory.asp Ministers can be searched by first or last names.

If you know of church records that aren't at a church (for churches that are still operating) or in the Archives, give us a call (660-248-6271) or drop us a line at muma@cmc.edu. We will be happy to arrange for a pickup of the materials.